THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"May we be faithful to ourselves, faithful to all the principles we have received, seeking one another's interests with all our hearts, and God will pour out His Spirit upon us, and we will come off victorious in the end."—LORENZO SNOW.

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THE LURE OF "MORMONISM"

ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF THE TWELVE

TEN thousand people may be crowded into the great Tabernacle in Salt Lake City, and twenty-five hundred into the adjoining Assembly Hall. Twice a year, at the General Conferences of the Church of Jesus Christ of Latter-day Saints, the "Mormon" Church, these buildings are filled to capacity, and the human overflow, rising to five or ten thousand, gather in open-air meetings on the ten-acre Temple block.

Drawn by the faith within them, professional men, tradesmen, farmers and labourers, the millionaire and the needy, from far and near, from the United States and beyond the sea, jostle one another as they listen to the simple service of prayer, singing and extemporaneous speaking. Fully as many men as women attend the meetings, whether on Sunday or weekday. The services are broadcasted, but the attendance has not diminished with the coming of radio; instead, as the churches and homes throughout "Mormondom" "listen in," a tremendous unseen audience has been added.

These unparalleled religions gatherings, increasing annually, are a fair index to the vitality inherent in "Mormonism." After one hundred years, under ceaseless opposition and trying economic conditions, the Church is growing more rapidly than ever; and in our most enlightened age, it holds as never before the intelligent loyalty of its members. To thinking people the cause of such vitality is the most interesting question concerning "Mormonism," yet one that may be answered simply.

Every member of the Church must know for himself that the Gospel is true. He must be personally convinced of its truth. A priest cannot settle the matter for him. That is a cornerstone of "Mormon" faith. Therefore, the new convert is urged to ask for baptism only after he has assured himself, by every test known to him, of the correctness of the claims and teachings of the Church. The youth born into the Church is asked to weigh and measure the system for himself. If he cannot accept the faith of his fathers, no complaint is made, for the right and sanctity of free agency is the very essence of the "Mormon" structure. Joseph Smith, the founder of "Mormonism," set the example when he went out from the faith of his household to find for himself the truth of churchly claims, and by a series of revelations became the restorer of the Church of Christ. There was no emotional upheaval in the conversion of Brigham Young. Clear-headed, loving truth and hating error, he tested the new Gospel until he was thoroughly convinced of its truth, that it was the very path to salvation. Then only, after several years of investigation did he enter the Church, with no prospect of the preferment which later came to him. The hundreds of thousands who have joined the Church have, in the main, followed the same method. Such a process of selection has built a membership of personal faith, to whom the Gospel is the living, fiery truth, the biggest thing on earth. In this light, the conference crowds perhaps do not seem so remarkable. Three-quarters of a million people, convinced beyond doubt that their cause is right, is a force to be reckoned with.

GOSPEL IS ALL TRUTH

To apply all tests to religion implies that it must accept all truth. "Mormonism" indeed does declare that the Gospel of Jesus Christ comprehends all truth, and must be susceptible of receiving all new truth. Those who accept it must love truth above all else. "The glory of God is intelligence," said Joseph Smith, and he added, "A man is saved no faster than he gains knowledge." The educational desire necessarily awakened by such constant teaching, has placed "Mormon" communities among the best educated in the world. They have more high school, college and university students among them than any other people of like number. Contrary to a flood of misinformation, "Mormonism" thrives best in the full light of intelligence, and those who are convinced of its truth are men and women of trained minds as well as willing spirits.

The Church is under a system of self-government, well adapted to an intelligently loyal people. No priesthood class is in the Church. Every male member in good standing receives the Priesthood, with authority to officiate in the ordinances of the Gospel and the offices of the Church. The lad of fourteen is

ordained to the lesser Priesthood; as he grows in experience, he is advanced until at maturity he can serve the needs of his community. Between two and three thousand young men and women, in obedience to the command to go out and preach the Gospel to every nation, kindred, tongue and people, fill missions abroad, lasting two years or more, and at their own expense. An incidental result of this missionary system is that the Latter-day Saints are probably the most traveled people on earth. The Priesthood so held, the Church declares, is not man-made, but conferred by God, and possessed of divine authority in behalf of the Gospel of Jesus Christ.

All service for the Church is voluntary. Hence, administrative officers of the Priesthood are not paid for their services. They must make their living elsewhere. The shoemaker may be the bishop of a community of a thousand souls; and the banker may spend an evening a week visiting the members, comforting and consulting them. Nominations for offices in the Church are made by the officers of the Priesthood, but must be sustained by the vote of the people. Men and women enjoy equal franchise in the Church affairs. No officer is above the sustaining vote of the people. The President of the Church, looked upon as a prophet, seer and revelator, is sustained by the vote of the people twice a year. Joseph Smith, himself, was not exempt from this provision. It is to the credit of the Church leaders that they have so conducted themselves as to hold the good-will, confidence and faith of the people. A stranger asked Joseph Smith how he managed to govern his people. "I teach them good doctrine and allow them to govern themselves," was the answer. That is the accepted practice of the Church. No psychologist is needed to point out the strength that comes to any organization, every member of which participates in the work. This explains still further the conference crowds.

DIRECT ANSWERS TO VITAL QUESTIONS

More fundamental in explaining "Mormonism" is the certainty with which the Church speaks concerning the basic principles upon which human hopes and conduct rest. Uncertainty and the confused mind travel together; certainty and strength are as blood brothers. The Church gives definite and clear answers to the questions that trouble the soul. Whence came man? He lived before he came upon this earth; a spiritual being, begotten by God. Why is man on earth? Because God, his Father, devised a plan, accepted by man in his pre-existent state, for the further development of His children, of which earth-life was a part. Where is man going? Into another world, where he shall continue to use his faculties and experiences with joy to himself and for the good of others. What is the purpose of existence? That man might have joy. What is the directing law

of existence? Progression or growth; to move eternally onward; to increase forever. What is God? A personal being; the Father of the human family. What is man? A son of God; begotten by God; like unto Him, though it be only as the sunbeam is like unto the sun. May God be seen? Yes. Through the ages, many have so testified; Joseph Smith saw Him. There is no quibbling or haggling about these issues; no metaphysical moorlands; no flabby conjectures about fundamentals. The limits separating the known from the unknown are recognized; but, also, that out of the penumbra of knowledge, new truth may issue. This certainty has claimed and holds men and women of strength. Millions of harassed doubters long for it. Brigham Young voiced the feeling: "When I first heard Joseph Smith preach, he brought heaven and earth together; and all the priests of the day could not tell me anything correct about heaven, hell, God, angels or devils; they were as blind as Egyptian darkness. When I saw Joseph Smith, he took heaven, figuratively speaking, and brought it down to earth, and he took the earth, brought it up, and opened up in plainness and simplicity, the things of God; and that is the beauty of his mission." The effect of such certain faith is reflected in "Mormon" history. Trust in the Lord's guidance enabled the "Mormon" Pioneers to settle in the Great American Desert, to conquer it, and to convert it into a garden spot. Pushing a handcart across the burning, sandy plains became easy when the Lord walked by the side. Without certain faith concerning the vital issues of life, the conference crowds would soon thin out and vanish.

PRACTICAL DOCTRINES

Coupled with such doctrine and organization are practices which of themselves lift a people into enduring strength. The "Word of Wisdom" is enjoined upon the people. All intoxicating, narcotic and unnaturally stimulating substances, such as alcoholic beverages, tobacco, tea and coffee, are not to be used. Meat is to be eaten sparingly; grain and vegetables and fruits in their season are recommended; moderation in all things is advised. The Word of Wisdom, given in 1833, complies with modern dietetic findings. The majority of "Mormons" observe these dietetic rules; the others obey them in part. The effect is marked. The average health of the people is excellent; the birth rate is 30 per thousand; the death rate, 7.5 per thousand; and the span of life has been lengthened out several years beyond the average. A "Mormon" is a good insurance risk.

Such teachings extend, of course, to the moral life. Sex impurity is placed next to murder. Only one standard of virtue prevails. The man must be as clean as the woman. A person may leave the Church and be held in repute; but moral turpitude leaves a stain. Marriage is entered into for time and eternity,

therefore with a deep appreciation of its sanctity. Plural marriage in the days of polygamy (strictly forbidden by the Church since 1890) was a sacred contract. Relatively few breaches of the moral law occur. The marriage rate is high, 14.5 per thousand; and the divorce rate far below the average. Prisons in "Mormon" communities have disproportionately few "Mormon" inmates.

RELIGION FOR DAILY LIFE

The teachings of the Church enter into the daily lives of the membership, into every act of life. The Gospel of Jesus Christ encompasses all of life. The Church assists in the solution of economic and social, as well as spiritual problems. Economic welfare is conceived as based upon honesty, industry and thrift. When circumstances overwhelm the individual, the Church offers suggestions and often direct help. In the early days in the West, especially, did the Church set the pace in founding settlements, building irrigation works, establishing industrial enterprises and providing for the economic needs of the settlers. That is one of the most fascinating stories of history. But, main dependence is placed upon good conduct of life and intelligent use of opportunities to bring the people into economic safety. There are few poor among the Latter-day Saints; the average wealth is high; 70 per cent. own their homes; occasionally one gathers great wealth, but the comforts of civilization are available to all.

This condition of economic well-being is accompanied by unique social advantages. The Church is divided into wards, each comprising from five hundred to a thousand souls, and presided over by a bishop with two counselors, veritable fathers, as it were, to the flock. The law of brotherhood is invoked in the affairs of the ward. All the members, rich and poor, strong and weak, gather in meetings, conferences and social gatherings. The only unhappy man is the one who cannot learn to love and enjoy his fellow man. The group is so small that individual conditions and needs are known; help is given quietly where needed and sometimes publicly when the whole ward turns out to help a family in distress. But, that is another story.

These and other conditions help explain the "Mormon" vitality, one aspect of which are the vast conference gatherings.

Well, I hear someone say, the "Mormons" are a perfect people! O, no, they are human, very human. But one hundred years of history have shown that "Mormonism" "will make a bad man good, and a good man better." What more can be asked?

"And now, after the many testimonies which have been given of Him (Jesus Christ), this is the testimony, last of all, which we give of Him: That He lives! For we saw Him, even on the right hand of God."—Doctrine and Covenants 76: 22, 23.

"MASTER"

Russell L. Hess

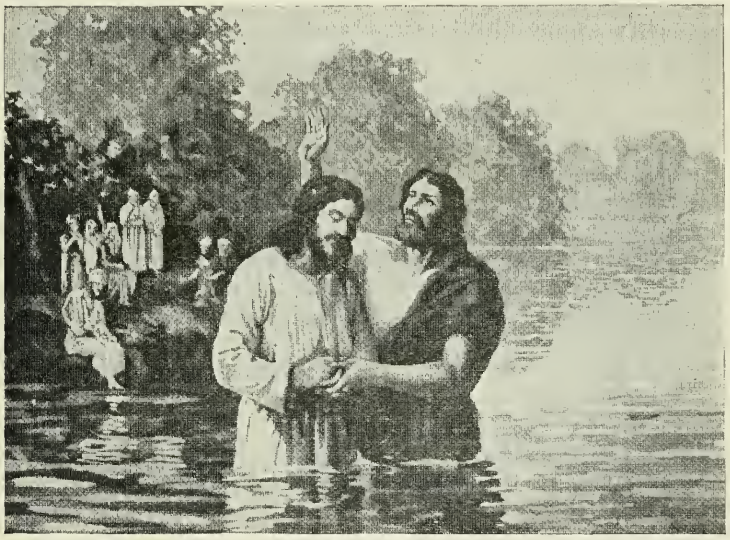
Scarcely a day passes that someone does not refer to the teachings or the ways of "The Master," meaning always Christ Jesus. When applied to the Saviour, the word "Master" has deep significance. It personifies and typifies a nobleness of character, a resoluteness of purpose, a passion for truth, an unselfish love for humanity, and a master-craftsmanship, all of which were attributes of the Messiah. When one studies the life of Jesus Christ in an effort to discover whether or not He was really worthy to be called "Master," and whether or not His life and work have the earmarkings of mastery, a mass of evidence is bared exemplifying beyond question that no man, either before or since Christ's ministry, has ever shown himself more worthy of the title of "Master."

During the whole life of the Saviour, there was never an act on His part that did not reveal His complete mastery of Himself on all occasions. True, He showed on one occasion in the Garden of Gethsemane that after all He had His human side which cropped out when He, praying, said: "Father, all things are possible unto thee; take away this cup from me:" but, then, in the same breath He recovered His self-mastery and added, "nevertheless not what I will, but what thou wilt." Each of the four Gospels is strong witness that Christ on every occasion met each seeming difficulty with absolute confidence that He and His disciples could rise to and dominate any situation.

The temper and character of Scribes and Pharisees alike were only too well known and understood by the Messiah. Whatever their accusations against Him and however much they scourged and denied Him, He showed remarkable self-mastery, patience and fortitude to endure the suffering they caused Him, and had always ready an answer to their condemnations.

It required an almost endless amount of foresight, precision, understanding of the human mind and its limitations and weaknesses, and an all-abiding faith in the goodness of right, justice and God, in order for the Saviour to batter down the skepticism, and the discouragements with which His disciples were beset. Recall how on the sea, troubled by storms and winds, when the disciples grew fearful of the storm, Christ appeared among them, bade them fear nothing, and commanded the sea and the winds to be still. The Saviour calmed the fears of His Apostles knowing He was able to control the situation, and that by the proper application of the power of mastery He could overcome a storm that struck terror to those who, less capable of understanding than He, could not throw off carnal weaknesses long enough to realize that harm could not come to them if they exercised an all-abiding trust in the protective power of God.

At prayer, as Satan appeared and sought to tempt the Messiah, the Saviour was once more able to show His absolute control of Himself and to declare, "Get thee behind me, Satan." In the Garden of Gethsemane, while in the throes of agony, Jesus was still able to reveal His dominance of every situation; and when Peter smote off the ear of the soldier of the high priest, it was Jesus who restored the ear in perfect working order, and showed the greatest composure and self-possession of all who were gathered within the Garden. Before Pilate, Jesus maintained a masterly silence and calm. Never did He show Himself discon-



The Baptism of Jesus

certed when being mocked, tried, and scourged by His accusers. Job had suffered and cried out against his oppressors and complained of his lot, showing himself always hedged about with weaknesses; but Jesus the Christ, through all His agony and bodily suffering, never weakened so much that He could not exclaim before the end, "Father, forgive them; for they know not what they do!"

To us who have followed after Him and embraced His teachings, Christ Jesus has ever represented the highest type of manhood, whose great charity, love, sympathy, patience in suffering, and faith in right triumphing over might, we have all wished at some time to be able to emulate. From birth to death and resurrection, the Saviour ran the gamut of human endurance, and, at the ascension, He reentered God's fold truly a Master in all that the word signifies.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 2, 1931

EDITORIAL

LOOKING FORWARD

April 6th, 1931, closes the first year of the second century of the restored Church of Jesus Christ. Instead of looking back on the accomplishments of the past, we now gaze hopefully into the future, with confidence in the outcome.

This is an age when daily, truth is trampling error under foot. Faster means of travel and communication, education, the printed page, and a myriad of other products of the modern world, becoming more highly developed and efficient each day, are spreading truth more rapidly and to more people than ever before.

Such widespread distribution of truth, carried on by countless millions outside the Church membership, as well as by Latter-day Saints, is having a leavening effect upon the religious outlook of mankind, as is evidenced by the religious doctrines in the world to-day compared with those of Christian churches a century ago, which are constantly leaning more and more toward "Mormonism." Not less are the views of the trained scientist approaching closer and closer to "Mormonism."

The gradual, but sure change of thought will serve as a foundation for preparing mankind, as unconscious as they may be of the preparation, for the fulness of truth, the Gospel of Jesus Christ.

Zion is spreading far and wide. The ever-growing missions will become stakes of Zion; the branches will become wards. Temples will rise in this country and others in which to consummate holy ordinances for the living and the dead. Missions will reach out into India, remote parts of Asia, Russia, the Far East, Africa, Central and South America. And as these missions grow, stakes will there uphold the ever-spreading tent of Zion.

The Lord has faith in this generation, for He has promised that the restored work will not be thrown down or given to another people. Authority from God and continuous revelation make the work sure.

But there is a warning. Although the work will not again be thrown down, individual members may be led away, not because of persecution from without as in former days, but through indolence, carelessness and neglect of duty.

Our charge during the second century, as in the one past, is to live the Gospel, and then to preach it to every nation and people on earth, as a preparation for our Redeemer's second advent.

William D. Callister

MY REDEEMER, YOUR REDEEMER

NINETEEN hundred years ago, there lived a Man who was without sin, without blemish—a perfect Man, for He lived a perfect life. He grew great in the sight and favour of God, His Father, not merely because He was the Son of an immortal Father, but because of His righteousness, of His will power to resist temptation and evil, and abide by eternal principles and laws. So great became His power, both in heaven and on earth, that He performed miracles, even having power over death.

His name was Jesus Christ; He was the Son of God, the Redeemer, the Saviour, the Messiah. He ministered among men; preached His Gospel, the plan of life and salvation; bestowed His authority upon others to carry on His work; and was then condemned to die at the hands of cruel men, who feared the loss of their own earthly power should He live.

But Christ, having power over death, could have called upon His Father and received "more than twelve legions of angels" to destroy His assailants. Instead, He willingly gave up His mortal life, suffered agony and pain only a God could suffer, beyond the understanding of man; for the sacrifice of His life was necessary in fulfilment of a mission—to redeem, to save His brothers, the entire human race, and the entire creation.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Suppose this Redeemer had not come to earth, or having come, refused to give up His life. What then would be our status, our condition in the life to come, in eternity? One shudders at the thought.

For us the blood of Christ was shed;
For us on Calv'ry's cross He bled;
And thus dispelled the awful gloom,
That else were this creation's doom.

In accordance with a fore-ordained plan, spiritual and temporal death were brought upon mankind through the act of the first man, Adam—spiritual in that the children of God became mortal and were no longer dwelling in His presence, and temporal in that man would lay aside his mortal body in due time, that there would be a separation between the body and the spirit.

Neither Adam nor any of his descendants had the power to atone for this act, except One who, through His righteousness, would have power to break the bonds of temporal death, becoming the first-fruits of the resurrection, opening the way for the entire human race to also overcome temporal death; as well as

taking upon Himself the sins of the individuals who believe on and accept Him as their Saviour—not merely lip assent, but through their obedience—that they might become exalted in the kingdom of God and fit subjects to dwell again in the presence of the Creator—thus overcoming spiritual death.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Man was created that he might have joy, that he might have happiness. God's work and glory is "to bring to pass the immortality and eternal life of man." Had there been no Messiah to redeem mankind from temporal and spiritual death, God's work would have been a failure, a waste, a total loss.

Man, not being redeemed, would forever reside in a spirit world where he would not enjoy a resurrected body of flesh and bone, the very purpose of earth life, with no hope of ever associating again with his Eternal Father and progress eternally under His tutorship. The hope of becoming as God now is, of attaining Godhood, capable of eternal increase, would be forever lost.

What sorrow, what misery, what gloom would have befallen the children of God! The curse of Lucifer and his angels was that they were forever cast out of the presence of God, the Father, because they did not keep their first estate. Surely those who kept their first estate, earning the privilege of earth existence, were not also deserving of such a curse.

No, God sent a Redeemer, and that Redeemer filled His mission honourably, without complaining. He redeemed you; He redeemed me; He redeemed the earth and all the works of God. "As in Adam all die, even so in Christ shall all be made alive."

The law was broken, Jesus died
That justice might be satisfied,
That man might not remain the slave
Of death, of hell, or of the grave;
But rise triumphant from the tomb,
And in eternal splendour bloom;
Freed from the pow'r of death and pain,
With Christ, the Lord, to rule and reign.

How much, then should mankind rejoice and praise God, especially at this time of the year when the sacrifice and resurrection of this Sinless One, this Redeemer and Saviour, are observed!

How can we show our appreciation for such a great sacrifice and all that it means to us? you ask. The answer is simple: By humbly living a righteous life, being obedient to the will of God, and then the particular mission each one has been sent to earth to fulfil—and each one has been sent with a particular mission—

will be made known; if that mission, or calling, is honourably fulfilled, one can do no more and God is pleased.

WILLIAM D. CALLISTER

THE STONE WAS ROLLED AWAY

L. D. STEARNS

THE city dozed fitfully—uneasily. Even in sleep, oppression weighed heavily against the sensibilities of both high and low—wise and simple. The King of the Jews—He who had dared call Himself Son of God—had been put to death. That special menace to earthly power was ended. The tomb had been made fast—a watch set. But the strange darkness that had settled like a pall over the earth, at the moment of His death, added to the terrific earthquake that had rent the temple from top to bottom, had been most disquieting. The hardiest, even, had been touched with strange nausea; the bravest had whispered, "What if ——," and let the thought go unfinished. Its ending was not pleasant to contemplate. The awful business was over—*finished*! Best to forget it—to put it out of one's thought!

The second day passed slowly. People had begun to breathe more easily—to go about their business with lighter hearts. In the home of John, the mother of Jesus wept. Sadly, Peter went to and fro—his heart heavy. He could not forget his repeated denial of his Lord. Sorrow sat drearily upon all the little band who had loved and believed in Him who was thus crucified.

As night approached, the wind rustled through the trees. Not a bird sang. A dull, leaden line almost obscured the sky. Earth seemed sodden with a slow mist that appeared to gather and drop, like tears, from Nature's eyes. So long the night—so slow! so very slow!

At last a break—a tiny glow creeping above the hills, yet few saw it! Tired eyes were closed. The weary city slept. But in the shifting greyness—very early, while it was still not light—Mary Magdalene and the other Mary arose, and carrying spices and ointment went to the sepulchre, that they might, if by chance someone could be found, roll away the stone, once more anoint the body of their Lord. Their eyes, heavy with grief and loss of sleep, did not note that the grey strangeness of yesterday had broken, or that the tiny thread of light, creeping slowly upward in the east, held a hint of dazzling brilliance. Pondering, they reached the tomb, "And when they looked, they saw that the stone was rolled away!"

Suddenly, magically, the earth flamed into glory. Christ had spoken! "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; my God, and your God!"

Finished? No! From every quarter of the earth to-day—from tree, and shrub, and bloom—from brook, and star, and sun—from cloud, and mist, and sod, the echo spreads and rolls, "My Father, and your Father; my God, and your God!"

Ages may come and go—theories rise and fall; creeds may surge this way and that; but sweetly, steadily, mightily, the echo rolls—"My God, and your God!" Catching the rhythm of the swelling notes, humanity—sorrowful, sinful, disordered, but still beautiful humanity, with its divine capacity for love and holiness—looks up, searching, seeking! Deep, deeper, and ever deeper, a tiny flame strikes, here and there, into life.

We are ignorant of much; we may not be able to formulate with exactness our conception of God's power; but when His voice rolls down the abyss of time, he who hears it knows that God has spoken. As warmth dissipates the chill from hitherto cold hearts, one knows, of a surety, that one no more is cold. Before one glows a vision, reaching straight to Paradise! Faith swings up, and up! More, even, than faith. For as tides shall roll, and seasons change, and day-light follow night, the touch and sense of Divinity within the soul, its sweetness, will have a power all its own, as far removed from mere emotionalism as the east is removed from the west. He who has felt it, been warmed and sweetened by it, knows, in very truth, the reality and power of Him who "rolled the stone away."

A SWEEP OF THE EYE

Rita Hardy, Sheffield District

From the long, silent centuries of darkness and despair, we read the minds of men who desired no longer the care of an Eternal Maker to guide their erring footsteps to safety. Their ideas were such that they thought to cast aside the governing powers of the Gospel, change its ordinances and break its covenants—thus no more to build in truth and goodness, and in purity of mind and heart. Adrift on the seas of forgetfulness and oblivion, far from the attributes of Godliness, weakened in their minds as to the existence of their Maker, they were at length stranded on the unforseen rocks of apostasy.

But hark! what do we hear? A mighty herald of the Dispensation of the Fulness of Times! The pure Gospel note is sounded again in the ears of men, that they may be saved in the Eternal Kingdom of their everlasting God. The darkness of the long night of apostasy is dispelled; the glory of the heavens again illumines the world; the voice of God breaking the silence of centuries is heard bringing light, truth, knowledge and intelligence to man for the perfecting of the divine purpose upon the earth.

One hundred years of this precious age speed past. We see the Saints of God fight, endure, trudge, settle, love, gather and expand. A commonwealth emerges through crusts of unrelenting opposition and stubborn nature. It is fair to behold. Tidings of this people and testimony of their law are sounded earth-wide by swift messengers. Other men, lighted by bits of this Light Divine, are led on in invention and discovery. It is called a Day of Truth.

Again we look—this time ahead! O, new-born century, thou holdest for men more than they can comprehend! Thou holdest for them the never-changing Gospel with its unlimited powers and unrealized privileges of salvation for all—for the living and the dead—that the glory of God may come to pass, these men themselves being Gods in embryo. Thou bringest with thee a halo of wisdom, making all who come within thy path wise in the development of eternal truth, leading on in the progressiveness of worlds without end. Thy light creates within the hearts of honest men the desire to resist and the power to forsake evil. Within thy wake follow success and improvement. Century, thou holdest before men the glory of other centuries yet to be, bidding them build their lives after the pattern of the Holy One. O, mighty century, how near thou art to the great consummating purposes of God that shall be realized in the return of Christ upon the earth to rule as King of kings—bringing in His hands a world of friendship, a world of brotherhood, and a world of peace!

FROM THE MISSION FIELD

Arrival and Assignment: On March 11th, Elder Alma B. Knapp arrived in the British Mission, being transferred from the French Mission, and has been assigned to labour in the Birmingham District.

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder Ivan E. Lauper, Birmingham to London, on March 13th; on March 16th: Elder L. Burdette Pugmire, Manchester to London; Elder Otto Done, Ulster to Manchester; Elder Eldon C. Ririe, Manchester to Ulster.

Appointments and Releases: On March 6th, Elder Lyndon J. Hall was appointed President of the Scottish District, succeeding President William M. Faulds, who has been released.

On March 15th, Elder Junius E. Driggs was honourably released from his position as Secretary and Treasurer of the British Mission and appointed President of the Manchester District, succeeding President John Cummard, Jr., released. Elder Lyman D. Rees was appointed Secretary, and Elder Rulon T. Jeffs Treasurer of the British Mission, on March 15th.

On March 8th, Elder William Kenneth Lund was appointed Supervisor of the Sunday Schools of the British Mission.

Releases and Departures: The following missionaries have been honourably released from their labours in the British Mission, and have departed for their homes in America: J. Clyde Sumsion—Birmingham and Welsh Districts, released on February 13th, and George E. Knight—Hull and Scottish Districts, T. Bruce Jenkins—Manchester, Ulster and Welsh Districts, Owen E. Andrus—Birmingham and Nottingham Districts, released on March 7th, all sailed from Southampton on March 19th, aboard the *Leviathan*; Harold A. Thorne, Hull and Norwich Districts, and Don R. Patterson—Nottingham and Norwich Districts, released on March 1st, and Alton S. Maughan—Welsh and Sheffield Districts, released on March 7th, sailed from Cherbourg on March 19th, aboard the *Leviathan*.

Branch Conferences: Of the Wolverhampton Branch, Birmingham District, held on March 15th. The children produced a splendid program based upon "Knowledge Demands Obedience." President Kenneth C. Chatwin and Elder Arthur S. Gailey attended.

Of the Accrington Branch, Liverpool District, held on March 15th. The day's theme, "Saviours on Mount Zion," was well carried out by the children and local brethren. Present were President Gordon B. Taylor, and Elders Wayne H. Nielson and Marlow V. Wootton.

Of the West London Branch, London District, held on March 8th. President Owen M. Wilson, and Elders Myrthus W. Evans and Gordon L. Allen attended. The members of the Branch worked unitedly together in presenting the theme, "Looking Forward Through a Century of Progress."

Of the Loughborough Branch, Nottingham District, held on February 1st. The theme of the meetings was based upon the Word of Wisdom. The attendance was unusually large, and included President Albert W. Horman, and Elders William S. Costley and Moroni H. Brown.

Of the Derby Branch, Nottingham District, held on February 15th. The past, present and future of Christianity was explained before an audience which packed the meeting room. The following missionaries attended: President Albert W. Horman, and Elders Ralph C. Fletcher and Alexander R. Curtis, and Elder James B. Harvey of the Birmingham District.

Of the Leicester Branch, Nottingham District, held on February 22nd. Musical numbers were given at the first session by a children's chorus and at the evening meeting by the Branch choir. President Albert W. Horman, and Elders William S. Costley and Moroni H. Brown were in attendance.

Of the Liverpool Branch, Liverpool District, held on March 22nd. The program, based upon "The Past as a Guide to the Future," carried the Gospel message to a large audience of members and friends. President Gordon B. Taylor, Elder and Sister John Cummard, and Elders Arnold D. White, A. Edward Anderson and William D. Callister attended.

Doings in Districts: *Birmingham*—At a baptismal service held in the Handsworth Chapel on March 14th, two persons were baptized by Elders Orrin W. Astle and Wayne B. Lake; they were confirmed the same day by Elders William Lamar Phillips and Arthur S. Gailey.

Hull—The Mutual Improvement members of the Hull Branch observed St. Valentine's Day on February 25th at a carnival dance. The hall was appropriately decorated with Valentine furnishings. Over one hundred people enjoyed the evening's entertainment.

London—Many unique and unusual costumes were noted at a delightful costume ball given for the District members in the Surrey Hall on February 26th, under the direction of Auxiliary Supervisor Elder Gordon L. Allen. The South London Branch orchestra furnished excellent music. The large number of Saints and members present fully enjoyed the wholesome entertainment of the evening.

The members of the Watford and St. Albans Branches were entertained on February 16th, by the Sunday Schools of the two branches, in the Watford meeting room. A short program, supplemented by games and refreshments, attracted a record attendance.

At a baptismal service held on February 28th, four persons were baptized by local Elder Ralph J. Pugh and President Owen M. Wilson. Two of the new members were confirmed the next day at the West London Branch by Elder Paul B. Larsen and local Elder William C. McCormick; the other two were confirmed the next day at the Holloway Branch by Elders Wendell B. Price and Martin R. Braithwaite.

Manchester—A score of Saints and friends thoroughly enjoyed themselves at a social, composed of a program, games and refreshments, held in the home of Sister Edna Bailey, of Burslem, Stoke-on-Trent, on Monday, March 2nd.

On Sunday, March 1st, the Manchester Branch Presidency was reorganized. Local Elder B. W. T. Norman was released with a vote of thanks and esteem by the congregation he has so cheerfully and faithfully served for the past fourteen years. William Gregson, a very capable local brother, was sustained as the new leader of the Branch. At the meeting, three ordinations to the Aaronic Priesthood were made. President and Sister John Cummard, Jr., and Elder Howard L. Armstrong attended.

Newcastle—The members of the Sunderland Branch enjoyed an evening's program of games and impromptu numbers on March 4th. A one-act play was heartily applauded. The Relief Society furnished refreshments.

On March 3rd, a spirited social evening marked the opening of the M. I. A. at Hexham. A well prepared program was rendered, followed by a variety of games and suitable refreshments. On the following Sunday, March 8th, Elder Russell L. Phillips was sustained as the M. I. A. president.

Nottingham—At a baptismal service held in the Leicester Baths, on March 14th, four persons were immersed by Elders Kenner B. Clayton and Moroni H. Brown. They were confirmed the same day at a meeting in the Leicester Hall by President Albert W. Horman, and Elders William S. Costley and Perry L. Watkins.

Scottish—A farewell social was given at Airdrie on March 10th, in honour of District President William M. Faulds, who had been released to return to his home in America. The evening was spent in playing games, followed by a light luncheon. The members of the Branch presented President Faulds with a gift as a token of their esteem.

EASTER

Over the landscape dull and drear,
The sunshine falls, and then a thrill
Quickens the crust on the hillside sere,
Wakens the seed and loosens the rill;
Out of the south the soft winds blow;
Up from the south the white clouds veer;
Nature, the wakened, murmurs low:
"Easter is here!"

Story of old—yet ever new—
Told us again in quickened dust,
Told us in seed, in changing hue,
In flowers, in breeze, in waking crust;
Chiming afar from joyous bells,
Carolled by children, sweet and clear,
Higher and higher the message swells:
"Easter is here!"

W. R. Rose

DEATHS

Risely—Sister Isabella Hodson Risely, of Radcliffe, Lancashire, a member of the Bury Branch, Manchester District, passed away on February 16th at the age of 67 years. Funeral rites were conducted under the direction of President John Cummard, Jr., at the Radcliffe Cemetery chapel, where the body was interred. Elder Howard L. Armstrong dedicated the grave. Sister Risely's firm testimony of the Gospel has long inspired her family, missionaries and associates.

Speed—Sister Clara Louisa Speed, of the South London Branch, London District, passed away on February 10th, aged 82 years. Sister Speed has been a faithful member of the Church from the day of her baptism, and was an active missionary to the day of her last illness. Funeral services were held on February 13th, in the Queen's Road Cemetery, Croyden, in charge of President Owen M. Wilson, who also dedicated the grave.

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